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taking and masterly work by one of our most courageous and competent scholars, and merits, and will of course receive, a

detailed and comprehensive treatment, such as these observations do not at all have in mind.

## BOOK NOTICES

**An Outline of the History of Christian Thought since Kant.** By Edward Caldwell Moore. New York: Scribner, 1912. Pp. x+249. 75 cents, net.

One of the pathetic aspects of the remarkable transformation of religious and theological thinking through which we are passing is the widespread ignorance on the part of ministers and of teachers as to its exact significance. To a large extent the discussions concerning theology are being carried on with presuppositions which are really antiquated. An intelligent valuation of modern liberalism is possible only on the basis of an appreciation of the history of thought in the past century, so that one may see how our fundamental problems of religious belief are conditioned by the ideals which have come to dominate modern life. Unfortunately, there are still too many attempts to make headway in our present confusion by using the distinctions and the labels which characterized the Unitarian controversy in New England. As a matter of fact, we have long since outgrown the mental and religious attitude which made that particular controversy possible. Professor Moore recognizes this fact. Says he: "The breach between the liberal and conservative tendencies of religious thought in this country came at a time when the philosophical reconstruction was already well under way in Europe. The debate continued until long after the biblical-critical movement was in progress. The controversy was conducted on both sides in practically total ignorance of these facts. . . . There will always be interest in the literature of a discussion conducted by reverent, and, in their own way, learned and original men. Yet there is a pathos about the sturdy originality of good men expended upon a problem which had been already solved. The men in either camp proceeded from assumptions which are now impossible to men of both" (p. 18).

What are the influences which have entered into our modern thinking, so as to occasion the changes in theology which we are now undertaking to make? This is the question which Professor Moore asks and undertakes to answer. He discusses three important developments of thought which vitally affect theology. To each of them a chapter is devoted. The first is the reconstruction of our whole conception of the world and of man's relations to the world. In

the place of the realistic and dualistic philosophy of mediaeval and even of pre-Kantian rationalistic thinking, came the great idealistic movement which Kant initiated and which was developed into the dynamic and evolutionary cosmology now dominant. The second great movement which is of importance for theology is the reconstruction of our conception of the Bible made necessary by historical and critical scholarship. The third important influence is the development of physical and of social sciences so as to constitute the actual basis of our practical activities today, and consequently to demand a positive place in theology for the dominating conceptions of scientific method. With this broad survey of the background of our modern life, it is possible to estimate the specific theological contributions made by those who have really appreciated the significance of these potent aspects of our present life.

The author himself, however, has realized the impossibility of treating the period in anything like adequate fashion in the limits of this small volume. He asks us to regard it as only a preliminary sketch, to be followed by a more extended exposition in the future. It is, indeed, to be feared that those who have not already some knowledge of the men and the movements here described will often fail to appreciate the force of the suggestive interpretations and conclusions furnished by Professor Moore. He is at times in evident perplexity as to whether to devote the small space at his command to the narration of facts which must be known if the interpretation is to mean anything, or to presuppose such knowledge in order to give his entire attention to the religious and theological implications. One feels keenly, at times, the fragmentary character of the exposition; and one wishes that instead of the abrupt ending, which leaves the reader standing bewildered in the presence of the suggestions of the late Professor James, there might have been furnished a critical review and summary of the total outcome of the history traversed in the book. But in spite of all the disadvantages under which the author labored in his attempt to compress into two hundred and fifty pages the story of that tremendous revolution in thought which "separates from their forebears men who have lived since Kant by a greater interval than that which divided Kant from Plato," he has alleviated one of the most crying

needs of theological education in this country. He has, at least, furnished in outline an accurate and suggestive interpretation of the historical setting in which our theological work must be consciously placed. The evident mission of the book is to deliver us from the barren controversies which have so long diverted attention from the real issues, and to open our eyes to the actual problems which we must courageously meet.

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**Jesus.** By Professor George H. Gilbert, Ph.D.,  
D.D. New York: Macmillan Co., 1912.  
Pp. 321. \$1.50.

Fifteen years ago, while he was professor of New Testament interpretation at Chicago Theological Seminary, Dr. Gilbert published a *Student's Life of Jesus*. This book has been useful to many as a guide to fuller study of the gospels, and is now in its third edition. The author has continued his historical investigation of the gospels, however, and has reached a different view of the historical value of the sources of our knowledge of Jesus. This has necessitated a rewriting of his interpretation of Jesus' life. His two books are independent of each other, but both are actuated by the simple purpose to get at the facts and by an unchanged view of the greatness of Jesus and of the adequacy of his revelation to the needs of mankind. Dr. Gilbert hopes that this new exposition of Jesus may be of some service to the church in its present time of theological stress, for he is assured that nothing can so further the "Jesus-type" of religious life as an intelligent acquaintance with Jesus himself.

The book is in three parts, dealing with the sources, the historical Jesus, and the legendary Jesus.

His method of using the gospels as sources for ascertaining the life of Jesus is to take up, first, the material contained in Q (the Logia), as being the earliest and best attested narrative of Jesus; then, the additional material contained in the Gospel of Mark and reproduced in the First and Third gospels; and finally, the material in each of the Synoptic Gospels that is peculiar to itself. He thus has three strata of the memorabilia of Jesus, decreasing in historical trustworthiness in that order. With reference to the Gospel of John, which is dated at 100-120 A.D. and is not by the apostle John, Dr. Gilbert thinks certain features of the Johannine representation may have historical value, but "the author himself unmistakably puts us on our guard against accepting *any* statement in his writing as historical except on thorough investigation, and in this investigation the earliest documents imbedded in the Synoptic Gospels will always have a determinative influence" (p. 72).

Part II, setting forth the historical Jesus, has a long chapter on the Greco-Roman world in which Jesus' life was set, followed by a brief

consideration of the years before his public ministry, and of his entrance upon the ministry. An extended discussion on What Jesus Thought of Himself concludes with the view that "Jesus explicitly classed himself with the prophets and spoke of himself as a teacher," that he claimed to be Messiah but in a highly spiritualized non-popular sense, and "as to the nature of Jesus, whether it was different from that of other men, there is no evidence in our sources that this was ever the subject of remark or of reflection on his part" (p. 153). In further chapters he considers the main events and characteristics of the ministry to its close on the cross. "The career of Jesus as a character of history terminated at an unknown tomb near Jerusalem" (p. 236).

Part III contains seventy pages on the legendary Jesus. The birth and infancy of Jesus and the material resurrection are counted legendary. In the ministry itself Dr. Gilbert does not find much legendary material, and he thinks this remarkable in view of the extreme credulity and the love of the supernatural which characterized the age in which the gospel took shape. The Q source, or Logia, contains nothing which need be regarded as in any degree legendary. The Markan narrative contains perhaps no more than five incidents of a legendary character, namely, the stilling of the tempest, the feeding of the multitude, the walking upon the water, the transfiguration, and the voice from heaven in connection with it. For these events a natural explanation is offered. The peculiar material in the Gospels of Matthew, Luke, and John contains a large number of legendary narratives, but these are obviously non-historical. With regard to the resurrection it is said: "The church of the twentieth century is at one with the apostolic church in the belief that Jesus, having suffered death on the cross, *continued to live*; but the grounds of that belief which found a place in the gospel narrative cannot be regarded as valid. The abiding foundation of that belief is not material—an empty tomb, a reanimated physical body—but it is spiritual" (p. 307).

Dr. Gilbert has added to the many sincere attempts to reinterpret Jesus. His own theological and historical presuppositions are reflected in the book. The multiplicity and variety of the interpretations of Jesus now before the public enable us to see how difficult it is to arrive at a wholly objective and completely historical conception of Jesus' person and work. At the same time they promote the effort, and they lead toward its accomplishment.

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**Greece and Babylon.** By Lewis R. Farnell.  
Edinburgh: T. & T. Clark, 1911. Pp. xii  
+311.

The claim that ancient Greece borrowed many of her religious ideas from Babylonia